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BRIGHAM YOUNG

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The Frontier Detective—Ted McDonald. Friend of the Wilderness—Marie Larsen. "This is the Place" Monument. A Child's History of the Church—C. Nelson White. Dorothy Clapp Robinson. Marking Time—Rachel Middleton Jensen. True Pioneer Stories—Retold by Children. Our Young Writers and Artists. Pioneer Sarah and Samuel—Alice B. Wolf.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
Contributing Editor: Wendell J. Ashton; Editorial Secretary: Lois Clayton

Missionary Service

MILTON BENNION

THE recent World War caused a marked reduction in the missionary work of the Church outside of the organized stakes. This was especially true of young men missionaries. Now that the fighting is over there is rapid increase in the number of young people going out from the stakes for service in the missions. Most of these have been recently released from the armed service. For them it is a radical change from being drafted to engage in destroying the enemies of their country to a call by the Church for voluntary service in behalf of the salvation of souls, allies and former enemies alike. The missionary service, for those who accept it as a divine calling and pursue it with diligence, is one of the greatest means of spiritual and character development. This, of course, is a by-product of unselfish devotion to a great cause.

If the cause the missionary represents is unpopular and the young missionary stands firm in its defense in the spirit of the Apostle Paul who wrote, "For I am not ashamed of the gospel of Christ: for it is the power

of God unto salvation to every one that believeth," he thereby gains such moral courage as he can hardly do in any other way.

This is true also of the youth who leave the body of the Church for graduate or professional study, or to take responsible business positions where they are associated chiefly with non-members of the Latter-day Saint Church. These young men and women have everything to gain by living strictly in accord with the teachings of the Church, and speaking in defense of their people whenever there may be occasion to do so. They thus gain and maintain the respect of honorable and thoughtful men and women.

To forego for two or three years, as the missionaries do, opportunities to make money or prepare to do so, and to devote themselves exclusively to persuading non-members of the Church to accept the gospel of Jesus Christ is a privilege that may not come to young men and women in any other way. It may require foregoing many youthful pleasures and endurance of physical privations. If these conditions are accepted cheerfully, however, they become a means of self-discipline, a valuable personal asset throughout life.

One of the regrettable misfortunes that sometimes happens with returned missionaries in the days of their prosperity is that they relapse into undesirable habits or develop new ones that are incompatible with thorough-going Latter-day Saint standards. They thereby fall below the moral level generally maintained by the people they go out to convert. There is, of course, no legitimate excuse for this relapse. From any point of view it does not pay.

On the other hand, a returned missionary can be, and generally is, an asset to his community. There are always opportunities at home for important service

to the Church and the community that one who has been a successful missionary is especially qualified to render. Most stakes and wards of the Church are in need of more efficient officers and teachers, and most communities are in need of more capable and devoted civic workers. What such a worker can do for a community and at the same time increase respect for the Church was well illustrated by the late Bishop Marvin O. Ashton. He was a true and trusted friend of his fellowmen; understanding of and sympathetic toward all people with whom he came in contact, especially toward youth and the unfortunate members of the community, too often neglected by the well-to-do.



"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

"And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

"He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all."

(Doctrine and Covenants 50:17-26.)

Brigham Young

WE are honoring on our cover this month one of the colorful characters of American history — Brigham Young, outstanding as a colonizer and spiritual leader. The picture portrays him in his younger years, before the westward exodus, and our sketch of him will attempt to show only a little of his background and early leadership.

His forebears for several generations were Massachusetts Puritans, and only shortly before his birth had his parents moved from Massachusetts to the little town of Whitingham, Vermont. Here Brigham was born on June 1, 1801, the ninth of eleven children. For three years the Young family stayed in Vermont; then moved to New York state to try farming there. His boyhood was spent in helping clear and cultivate the farm, and his only schooling came through his parents. His mother taught him reading and from his stern father he learned the teachings of the Bible.

At fourteen, soon after his mother's death, he was apprenticed out to learn carpentry, painting and glazing. He took to this trade readily and was able to go into business for himself at sixteen. He married Miss Miriam Works in 1824 in Cayuga County and they remained there until the spring of 1829 when they moved to Mendon, Monroe

County, where his father and several others of the family were living.

Although his parents were quite religious and regularly attended the Methodist Church, Brigham in his youth was not a church member and did not manifest serious interest in religion until he was about twenty-two. For several years the priests had been urging him to affiliate with one of the churches, so after some thought about it he joined the Methodists.

His first introduction to the Book of Mormon came in 1830 through his brother Phineas. Samuel H. Smith, a brother of the Prophet and one of the Eight Witnesses to the book, had given a copy to Phineas, who read it through and passed it on to others of his family. Several of them became convinced of its truth. When in the fall of the following year some elders came preaching "Mormonism," Brigham was further strengthened in his belief and determined to learn more of it, so in January of 1832 he went with his brother Phineas and Heber C. Kimball to visit a branch of the Church in Pennsylvania. After a week with the members there they returned more than ever convinced of its truth.

In the following April he was baptized, after nearly two years of serious study and prayer. About three

weeks later his invalid wife was baptized. Her earthly membership did not last long, for in September she died of consumption, leaving him with two young daughters. They were taken into the home of his beloved friend Heber C. Kimball, and there stayed until he remarried about two years later in Kirtland.

For several years following his baptism he took no prominent place in the Church, his time being spent in preaching and earning a livelihood for his family, but his reputation as a loyal follower of the Prophet Joseph Smith soon became established. He participated in the Zion's Camp march, which was organized to aid the persecuted Saints in Missouri. Later he was active in superintending the painting and finishing of the temple at Kirtland.

When the Quorum of the Twelve Apostles was organized in February of 1835 Brigham Young was chosen as one of them, being third in seniority. David W. Patten's death at the hands of mobocrats in Missouri and the apostasy of Thomas B. Marsh brought him to the head of the quorum and his ability as a leader began to manifest itself. His was the task of leading the exodus of the homeless and suffering Saints out of Missouri into Illinois, and his was the responsibility of directing the mission of the apostles to England in 1840 and '41. After his return from this mission, much of his time was spent in building up Nauvoo and participating in its government.

The shocking news of the Prophet's martyrdom in 1844 reached

Brigham Young while he was on a mission to the eastern states. He hastily returned to Nauvoo, arriving there in time to take part in the special meeting called to settle publicly the leadership of the Church. Sidney Rigdon, who had been a counselor to the Prophet, made some claims to the right of "guardian" to the Church, but was rejected by the people. What happened when Brigham Young arose to address the congregation is best told in the words of George Q. Cannon, who was present: "It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them." President Young then called for a vote sustaining the Twelve Apostles as the leaders of the Church. It was carried almost unanimously and the Church was enabled to continue progressing. Thus the death of Joseph Smith did not bring about the disintegration of "Mormonism" that his enemies had hoped for.

A short period of peace followed in which President Young continued building Nauvoo and working on the temple. But mob violence again disrupted their activity and he strove to obtain justice for his people, even while he knew they must eventually move to a haven in "the tops of the mountains."

Groups began fleeing from Nauvoo in 1845. President Young left in early 1846, locating the Saints temporarily on the Missouri River

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The Hymn of the Pioneer

By Kate Thomas

COURAGE, my soul! All is not barren plain.
What tho' the way be long and strewed with dead.
His word is sure who knoweth all thy pain.
Lift up thine eyes, His heaven is overhead.
Praise God! Praise God!
His sun broke thro' the night
On—on—press on—
His love is all His might.

Courage, my soul! Yon is the Promised Land.
There shall white winter make thee no more cold;
There shalt thou rest thee of the burning sand;
Sweet streams shall lave thee, smiling dreams enfold.
Praise God! Praise God!
Deem not the conquest vain.
On—on—press on—
Thy sorrow is thy gain.



THE HYMN OF THE PIONEER

Courage, my soul! The Promised Land is drear?
Still fruitless desert, bitter, burning sun?
Still must thy back bend to a task severe?
Lift up thine eyes! Thy Glory is begun.
Praise God! Praise God!
Thy burden is thy crown,
On—on—press on—
Nor stoop to lay it down.

Praise God, my soul! Behold the desert flowers.
Nations and tongues and peoples turn their feet
Towards a fair land, made fair by weary hours.
Lift up thine eyes! Thy triumph is complete.
Praise God! Praise God!
His love makes trial light.
On—on—press on—
The Promised Land is bright!

Praise God, my soul! My children reap the seed
Sowed by my faith and watered by my tears.
God of the nations, God of every creed,
Let them be just what my soul reveres!
Praise God! Praise God!
Omnipotent above!
On—on—press on—
Till all the world is Love!

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The Precious Freight of the Covered Wagons

NEPHI JENSEN

ON the twenty-fourth day of July, 1847, a company of homeless seekers after a new home, travel-worn and weary, reached the portals of Emigration Canyon. From that place, their leader, Brigham Young, caught a full view of the sage covered Great Salt Lake Valley, with the shimmering salton sea to the west. He had seen the valley theretofore in vision. And in prophetic ecstasy, he exclaimed,

"This is the place!"

This indeed is the place! To this place was brought by the Mormon pioneers the most precious things that have ever been brought to any place in our world at any time.

We get a most inspiring idea of the precious things that were brought here by transporting ourselves back to the great western plains and back in time to the summer of 1847. It is eventide. The sun is slowly sinking behind the western horizon. We come near a great circle of covered wagons. They have been drawn up in this circle to form an improvised fortress, to protect the travelers from the sudden attack of savages. As we come near this improvised fortress, we detect the note of praise arising from within. As we listen closely, we catch the words of a heart-stirring song.

"And should we die before our journey is through

Happy day, all is well,
We then are free from toil and sorrow too

With the just we shall dwell,
But if our lives are spared again
To see the Saints their rest obtain
O' how we will make this chorus swell

All is well, all is well.

These are homely words. And yet, they give expression to the most vital fact of our modern world. That fact is the revitalized and intensified faith of the Mormon pioneers in the Almightyness of God, the immutability of his laws, the invariability of his promises, the certainty of his rewards and the reality of his "eternal years." This faith was the strength of their strength and the life of their life. It was the most precious thing brought to Utah in the covered wagons.

It was this sublime faith that enabled the Mormon pioneers to face unflinchingly the sneers of the ribald cynics, endure the untold brutality of hate crazed mobs; and be ruthlessly dispossessed of homes and hearthstone rather than be untrue to what they knew was eternally true. It was the same undying faith

that nerved them with courage to risk the dangers incident to a trek across the almost trackless American plains; and suffer the untold privations and hardships entailed in subduing a barren wilderness, a thousand miles away from the frontiers of civilization.

The very existence of this revitalized faith in the hearts of these empire builders was the fulfillment of a divine decree. The Lord, himself, in explanation of His purpose in revealing himself to the Prophet Joseph Smith, declared that He had "given commandments" to this modern prophet, "that faith might increase in the earth."

Basically, the greatest religious fact of our modern world was this restoration of vital virile Christian faith—the faith that Jesus taught and so marvelously exemplified in his ministry. The restoration of this faith marked the beginning of a modern spiritual renaissance. Out of it has come a religion of deepest moral convictions, soul transforming spiritual power, robust righteousness and self-sacrificing goodness, which is the envy of those who fail to discover the secret of its soul ennobling power. By the refining, purifying and sanctifying power of this religion, there has been developed here in Utah a noble five dimensional culture—a culture built upon the physical, the intellectual, the ethical, the esthetical and the spiritual which is the marvel of our age.

The keynote of this great modern restoration is the simple but

most thrilling declaration that God has actually spoken to man in our time; and that prophets of old, who once lived on our earth in mortal flesh and blood, have in our very time, appeared to holy men in purified immortalized and glorified bodies of flesh and bone and told us of the actuality of the life beyond the portals of the grave.

The inspiring messages and testimonies of the ancient prophets, contained in the Book of Mormon and other modern revelations, furnish the only modern soul-satisfying answer to the age old question, "If a man die shall he live again?"

Robert G. Ingersol, the agnostic, put into poetic phrase his utter skepticism, in his oration delivered at his brother's funeral, when he cried, "Life is a narrow vale between the barren peaks of two eternities. We try in vain to ascend the heights. We cry aloud and the only answer is the wail of our echoing cry. From the voiceless lips of the un-replying dead, there comes no answer."

This is the most doleful of all modern lamentations. Who has the answer to Ingersol's "wailing cry"? It is not heard in either the Catholic or the Protestant pulpit. All that either the Catholic Priest or the Protestant pastor can say to the agnostics of our day, is these unsatisfying words: Some two thousand years ago those who "cried aloud" did receive an answer; but since that time, the "lips of the dead" have been "voiceless." Only from the pulpits of those who have in-

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*The Meaning of the Mormon Migration in American History **

ELBERT D. THOMAS

IN 1847 Utah was Mexican territory. For years the contest for the control of what is now the western part of the United States had been going on. The Spanish-Mexican control reached as far north as what is now the southern boundary of Oregon. The Russians were in Alaska and had settlements down the coast as far as the Russian River in California. French fur traders had penetrated most of the West and traders from all nations were wandering over it. The British claimed the Pacific coast as far down as northern California. The United States, thought of today as an expanding world power, seemed then to be checked as a controller of the Pacific coastline.

We of today, sensing our debt to our pioneer fathers, never cease honoring them for their courage, their faith, their zeal, and their persistence in carrying the American flag into foreign territory. Because these characteristics of courage and faith are so worthy of honor and so satisfying to us, we sometimes fail to recognize the real significance, in an international sense, of what they did.

America in 1845-47, and for many years after and before, was on the alert, on the move, and restless about her boundaries. There was the Texas independence and then the Mexican War. Both were repercussions of restlessly expanding cultural and political groups with economic hopes.

Four outstanding movements, however, were movements above that of mere adventure, conquest, or pursuit of wealth. One, although connected with war and therefore a part of conquest, was the march of Kearny's army with its Mormon battalion. This march cut the Mexican controlled empire in two. When it is remembered that this battalion was recruited from Mormons already on the march Mormon incentive and influence should be credited as a contributing force. Two were wholly inspired by Mormon thought; the pioneer journey, under the leadership of Brigham Young, into the Salt Lake Valley, and the trip of Sam Brannan and his associates around the Horn to San Francisco. The fourth decisive journey was the movement of the devout settlers carrying the Bible and the plow into the Oregon Territory.

The Oregon journeys were for home-making and home-building.

*This statement was entered in the Congressional Record of March 19, 1947, by Senator Elbert D. Thomas, formerly a member of the Sunday School general board.

The Mormon expeditions were for the same purposes, but motivated by revelation and in fulfillment of prophecy. These purposes were high, lofty, and splendid. The two Mormon inspired movements had above their vision, their purposefulness, their relying on the plow and the Bible, and their home-building culture something more significant from the standpoint of nation-building. It was their international effect. Millions have made homes in foreign lands without affecting the international politics of those lands. But the two Mormon journeys and the journey of the Oregon pioneers had meaning bigger than is generally recognized. They meant a transferring of political sovereignty, a transporting of a culture and a civilization, and making certain a land dedicated to the free. The pilgrim fathers wanted a home where they could worship God as they saw fit. They expected it under the sanction of a king whose homeland did not let persons worship as they saw fit. This settlement with others in America were settlements that made the independent land of the United States a land of liberty and a land of freedom inevitable, but it did not come for nearly two centuries.

The Mormon journeys and the journey into the Oregon Territory brought almost instantaneous success. I do not say that these journeys are the causes of the ultimate change and the overcoming of international struggle for the western part of the United States. But viewed merely as

incidents in the restlessness and national striving which was the spirit of America at that time they stand out so strongly that if they had acted entirely alone the results would have been the same. The dividing of the Spanish-Mexican Empire, the permanent settlement in San Francisco, the permanent settlement in the Salt Lake Valley, the permanent settlement in the Oregon country would have brought by themselves the same result in time, while mere adventure, mere conquest, mere seeking of wealth would not have done it. These four movements did make certain that the intermountain and Pacific coast country would be American.

The great expansion of which this was a part did not stop with the coast. Perry with his ships was in Japan by 1853. Calib Cushing had negotiated his treaty in China even before this in 1844. And a continuing movement of the Mormon part of this restlessness was reflected in the Gibson "conquest" in Hawaii in 1861. Mormon missionaries had circled the globe before the death of their Prophet-founder in 1844 and before the migration to the Rocky Mountains began.

The Mormon pioneer movement, whether viewed as a part of the spread of the white man over the globe, or whether viewed as a movement inspired by Western United States restlessness, has left its mark on its people and in the development of American culture and traditions. It is for this reason that the thought-

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How Our Pioneers Helped to Add New Stars to Our Flag

HOWARD R. DRIGGS

VII. BUILDING THE "BEEHIVE STATE"

No more all-American group both in spirit and in personnel, ever began the building of a state of our Union than just the pioneers of Utah. On checking the roster of the vanguard led into the Salt Lake Valley by Brigham Young in July 1847, we find that every state, save one, east of the Mississippi was represented. In that group of one hundred forty-three men, three women and two children, seventeen in the list before us have no recorded place of birth, so possibly every one of the states named had a native son or daughter among these pioneers.

They, and the thousands who followed them into the "Valleys of the Mountains," were primarily home and community builders. They knew exactly how to lay out and construct their towns in the new realm chosen for their dwelling place. Further, they had high American ideals for those cities. Their tragic experiences, brought on by violators of the constitution of our country, made these pioneers keenly sensitive of their duties as freemen. The state of "Deseret" they planned would be firmly founded on the principles of justice and righteousness.

These truths are evident in what the pioneers of Utah performed individually and cooperatively in laying the foundations of that state. There was no hesitation in their forward-looking movements. These home and community builders were well trained for this work. The pattern for honestly governed, orderly, clean, wholesome, progressive cities, through the building of Nauvoo—mother of Mormon towns—had been exemplified.

Salt Lake City naturally was the first of the Utah towns to be laid out. A master plan for this was sketched by Brigham Young only four days after the pioneers under his leadership had come into the valley and heard his decision, "This is the place." On the afternoon of July 28, with some of the other leaders of the vanguard he walked over part of the ground on which the justly famed capital of Utah has since been buildied.

Pausing on a spot between the two branches of what was named City Creek, the inspired leader said, "Here we will build the Temple. The city can be laid out perfectly square, north, south, east, and west." That

evening at a meeting of the pioneers, it was voted that blocks of ten acres should be platted, eight lots to the block, and with streets eight rods wide. Further, President Young said that order should prevail in this new city of Zion.

Here was a basic plan for all the towns that were later to be located and built on the lifegiving streams that flowed from the mountains into the fertile valleys of that chosen realm. With the new homeland established, President Young and many of the vanguard and of the Battalion returned to bring their families the following year to the "Valleys of the Mountains." Under efficient, instructed officers, sustained by vote of those who were to remain in the newly formed Great Salt Lake City, the work of community building there was carried forward speedily.

Vital needs, of course, came first. Food supplies must be supplemented. To this end fields were plowed and planted—even though late in the season—to raise quickly growing crops. Approximately fifty-three acres, Colonel Markham reported, were thus seeded with potato cuttings, peas, beans, corn, oats, buckwheat, etc.—this during the first week the pioneers were in the valley. Thirteen plows and three harrows had been used in accomplishing this good beginning to provide more to eat; and further, to test the feasibility of irrigation in this arid region.

Protection was another vital need not neglected. Houses were built rapidly, largely of logs obtained

along the streams, and of adobes—which the Mormon Battalion boys who followed the pioneers into Salt Lake Valley had seen made in New Mexico. To insure greater safety in case of Indian attacks these homes were arranged first in the form of a fort. During that fall of 1847 this was extensively spread by the incoming pioneers over about three of the ten-acre blocks along the southwestern part of the newly-planned town.

Spring of 1848 brought new hope. Land about the frontier town, plowed and planted with precious seed saved through a hunger-pinched winter, gave promise of a bounteous harvest. But black crickets—myriads of them—came marching out of the surrounding sage, gnawing green things down to the sand. Unless this plague could be checked, the pioneers—a thousand and more miles from any adequate source of food supplies—were in grave danger of starvation.

Feverishly they worked to destroy the devouring insects. Their efforts seemed of little avail, until they had fasted and fervently prayed. Then came what to them was a miracle. Out of the Great Salt Lake flew the gulls—thousands of them—to pounce on the crickets. For these birds and their fledglings they were raising on a barren island of the lake, the insects made a rich natural source of food. For the pioneers it was deliverance from famine. The crops—at least a goodly part of them — were thus providentially saved. Heartfelt thanks were given

to the Lord for His goodness in a special Thanksgiving day during August 1848.

With this added evidence that God does care for those who serve Him came renewed courage and cheer. Threat of destruction to their plans helped bind the pioneers more closely together in their further efforts to make the desert wastes livable. The harvest that succeeded proved convincingly that good crops could be produced with the aid of irrigation in the arid Great Basin.

Autumn of 1848 brought other stirring events. Brigham Young, now officially President of the Church, again came into the Salt Lake Valley, this time with a great caravan of home-builders. Others were arriving to crowd the city he had established and the land immediately around it. Zion must be spread more widely over the valleys of the mountains.

News of the discovery of gold in California brought by Battalion boys, with bags of nuggets to prove it, presaged a new source of wealth, but added serious problems. Some of the pioneers were eager to speed to the diggings; and a number, despite the advice of President Young against it, did go. Yet most of those who had followed him into Utah, stayed to build up the "Beehive State."

"Days of '49" brought hundreds rushing along the Mormon Trail for the goldfields of California. Salt Lake City for these argonauts was an oasis in the desert. In diaries and letters to homefolk many of them

expressed their joy at finding in this frontier community well governed, hospitable Americans. They spoke glowingly of their gardens and goodly homes, and limpid streams dancing along the sidewalks. A bounteous harvest, unvexed by crickets, came happily that year of the "Gold Rush" to provide ample food not only for the resident pioneers, but for the "strangers within their gates."

Early during this year of 1849, to chart the region for a spread of the home-builders, an exploring expedition under the leadership of Parley P. Pratt was sent out. Battling cold and snow, these men made their journey to what is now the southern boundary of Utah, and returning by another route, brought back a helpful report of natural resources—of favorable sites for settlement. Immediately thereafter, colonies under able leadership went forth to plant these communities.

Sessions Settlement (Bountiful), Davis County, was begun in 1848. Ogden to the north, after the purchase of its site from the mountaineer, Miles Goodyear, by Captain James Brown of the Mormon Battalion, was started that same year. Provo to the south was founded early in 1849 by a colony under the leadership of John S. Higbee. Both these places were named for intrepid mountain men who had helped to chart this region.

After this in rapid succession came the founding of other towns. Father Isaac Morley led one group of selected folk into Sanpete County

HOW OUR PIONEERS HELPED TO ADD NEW STARS TO OUR FLAG

and founded Manti there in 1849. John Rowberry led another colony into Tooele Valley that same year to begin its settlement. Eighteen hundred fifty saw a number of other towns in Davis and Utah Counties founded.

During the following year, under the leadership of George A. Smith,

this colonization was extended two hundred miles to the south. There at the junction of the Salt Lake and old Spanish Trail, the frontier town of Parowan was established. Brigham City, in what is now Box Elder County, and Nephi in the present Juab County, also were begun during this same year.



Mormon Pioneers entering the Salt Lake Valley, from painting by W. H. Jackson.

While all this planting of American communities was in progress, another thing of vital import occurred—the organizing of Utah Territory as part of the United States. Brigham Young was appointed governor and Indian agent over this new realm—which at that time extended west to the Sierra Nevada Mountains and east to the Rockies. Immediately the question of a capital was faced and settled geographically. Fillmore, named after President Fillmore, in Millard County, also named for the chief executive of the nation—Millard Fillmore—was selected for this honor. It was in almost the center of the region to be governed.

This selection, it was soon to be demonstrated, was not for the best interests of all concerned. Salt Lake City, on the main route of travel, soon became the center of population; so the capital was removed to that metropolis. Thus within four years after the coming of the pioneers into what is now Utah, a territory had been officially created with all the powers of self-government under territorial laws.

Communities springing up and thriving over most of this realm

would soon bring its population to a point where it would be entitled to statehood. This boon, however, was withheld for a good many years. Yet in good time, rich in achievement and with high honors won, Utah's star was added to our flag.

For those who would study further this theme, the following books are recommended:

Brigham Young, the Man and his Work, Nibley. A concrete presentation of the work of this leader in founding Utah.

Charles Coulsen Rich, Pioneer Builder of the West, Evans. Early days in Utah vividly portrayed.

Comprehensive History of the Church, Roberts. A scholarly inlook into the story of Utah's pioneers.

Ben the Wagon Boy, Driggs. Created from firsthand stories of pioneers—a portrayal of the story of their trek and community life for young folk.

Erratum: In the article on the pioneers in Colorado in the May issue we misspelled the name of the man who helped them get to Pueblo; it should have been "Reshaw" instead of "Peshaw."

"Well to suffer is divine;
Pass the watchword down the line,
Pass the countersign: "Endure."
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure."

—Whittier

William Clayton

LOIS CLAYTON



WILLIAM CLAYTON

III. ALONG THE PLATTE

THE month of May found the pioneers steadily moving westward along the north fork of the Platte River, their only company in this lonely country being the wild-life of the plains and the Indians. They were in the midst of the buffalo country and daily passed immense herds. The Indians they met were not causing any difficulties, but a watchful guard was nevertheless constantly maintained in camp. Seldom on this journey did they meet other white travelers, but William Clayton records on the 4th of May one such meeting: "After traveling about a half mile the camp stopped some time, waiting for some wagons behind. While stopping, three wagons were discovered on the opposite bank of the river, considered to be traders going back to Coun-

cil Bluffs. The river is about two miles wide and no person here acquainted with it, consequently no one attempted to go over, which many desired. About eleven o'clock we proceeded, five wagons abreast so as to be better prepared for defense should the Indians attack us. After traveling about two miles, one of the men from the wagons on the other side of the river overtook us and we halted to see him. He said there are only nine of them. They have been to Fort Laramie for furs and are going to Council Bluffs. This is the sixteenth day since they left the fort with ox teams. He says the road is good on the other side and the river easily forded, being not more than knee deep in the deepest place and good bottom. He cheerfully agreed to carry letters back

for us but could not wait long. I wrote one to my family and in about half an hour a pretty large mail was made up to send back to Winter Quarters, and may the Lord grant that it may arrive safely. . . . When the trader went back over the river, Thomas Woolsey, John Brown and John Pack accompanied him on horses to speak with a person whom Brother Woolsey is acquainted with. They returned soon after we stopped to feed and said that the river is very good to cross, not being more than two feet deep in the deepest place, and the bottom good. The horses broke through but very little. The traders said furthermore, that if we continue on this side, we shall have to cross the river twice where the water is much deeper and cannot be crossed only in a ferry. There is a good traveled road also, which would be an advantage we have not got on this side. . . . Brother Brown reported what the traders said about the route, etc., as above. The subject was then talked over and when it was considered that we are making a road for thousands of saints to follow, and they cannot ford the river when the snow melts from the mountains, it was unanimously voted to keep on this side as far as Fort Laramie at least."

Securing food caused no worry in this part of the country which abounded in game—buffalo, elk and antelope—but the buffalo herds were somewhat of a problem: "One part of the horsemen's business today has been to drive the buffalo out of our track, judging it unsafe

to risk them between the wagons and the river. . . . the prairie looks black with them, both on this and the other side of the river. Some think we have passed fifty, and some even a hundred thousand during the day, or have seen them. It is truly a sight wonderful to behold, and can scarcely be credited by those who have not actually seen them." Feed for the cattle was the concern here, because "the prairie [was] as bare as a poor English pasture, the grass being eaten off by uncountable herds of buffalo," and many teams were failing fast. Toward the middle of the month they passed the buffalo feeding grounds and the grass became more abundant.

It was during May that the "roadometer" was brought into being. The journal entry for May 8th says: "I have counted the revolutions of a wagon wheel to tell the exact distance we have traveled. The reason why I have taken this method which is somewhat tedious, is because there is generally a difference of two and sometimes four miles in a day's travel between my estimation and that of some others, and they have all thought I underrated it. This morning I determined to take pains to know for a certainty how far we travel today. Accordingly I measured the circumference of the nigh hind wheel of one of Brother Kimball's wagons being the one I sleep in, in charge of Philo Johnson. I found the wheel 14 feet 8 inches in circumference, not varying one eighth of an inch. I then calculated how many revolutions it would re-

quire for one mile and found it precisely 360 not varying one fraction which somewhat astonished me. I have counted the whole revolutions during the day's travel and I find it to be a little over eleven and a quarter miles—twenty revolutions over. The overplus I shall add to the next day's travel. According to my previous calculations we were two hundred eighty-five miles from Winter Quarters this morning before we started. After traveling ten miles I placed a small cedar post in the ground with these words written on it with a pencil. 'From Winter Quarters, two hundred ninety-five miles, May 8, '47. Camp all well. Wm. Clayton.' Some have passed the day's travel at thirteen and some fourteen miles, which serves to convince more strongly that the distances are overrated. I have repeatedly suggested a plan of fixing machinery to a wagon wheel to tell the exact distance we travel in a day, and many begin to be sanguine for carrying it into effect, and I hope it will be done." He had several times previously discussed the feasibility of such a machine with Orson Pratt and some of the other brethren. On the 11th he records: "Brother Appleton Harmon is working at the machinery for the wagon to tell the distance we travel and expects to have it in operation tomorrow, which will save me the trouble of counting, as I have done, during the last four days." And on the next day he says that "Brother Appleton Harmon has completed the machinery on the wagon so far that

I shall only have to count the number of miles, instead of the revolution of the wagon wheel." The machine was finished by the 16th, thus completely relieving him of the monotonous task of counting. "About noon today Brother Appleton Harmon completed the machinery on the wagon called a 'roadometer' by adding a wheel to revolve once in ten miles, showing each mile and also each quarter mile we travel, and then casing the whole over so as to secure it from the weather. We are now prepared to tell accurately the distance we travel from day to day which will supersede the idea of guessing, and be a satisfaction not only to this camp, but to all who hereafter travel this way. I have prepared another board to put up here on which the distance from Winter Quarters is marked at $356\frac{3}{4}$ miles. I have also written on it that the last seventy miles are measured, and we shall continue to measure and put up guide posts as often as circumstances will permit through the journey."

Chimney Rock was sighted on the 22nd of May: "A while after we halted, Porter Rockwell came in and said he had been on the high bluff about a mile northwest of us and had seen the rock called Chimney Rock which appeared a long distance off. We have been in hopes to come in sight of it today and feel anxious in order to ascertain more certainly the correctness of Fremont's*

—more on page 337

*Orson Pratt's observations differed sometimes from the map made by John C. Fremont.

Orson Pratt — *A Biographical Study*

T. EDGAR LYON



ORSON PRATT

VII. STRENGTHENING ZION IN THE MOUNTAINS

ALTHOUGH the surveying of the original site for Salt Lake City stands as a lasting monument to the handiwork of Orson Pratt, his influence on the future of the city and the intermountain country was of greater importance but not so easily discerned. Prior to his martyrdom in 1844 Joseph Smith had proposed several schemes for establishing the Latter-day Saints in the Far West. The majority of the Church members, however, were still anticipating that Jackson County, Missouri would soon be re-established as the rallying point for those who were to build the new Zion. It was due primarily to the study, interpretation, preaching and writing of Elder Orson Pratt that the doctrine of "Gathering" as it has been known

in the Church for the last hundred years was popularized.

The difference in character between Brigham Young and Brother Pratt is nowhere more clearly shown than in the sermons they delivered during their brief sojourn in the valley of the Great Salt Lake in the summer of 1847. Brigham Young devoted most of his public utterances to practical affairs—land, water, timber, brick-making, farming, fencing, logging, Indian relations—but not so with Orson Pratt. Although he had traveled the same weary miles as the other members of the party and had faced the same realities, his thoughts had been reacting in a religious rather than an economic manner. Reference has already been made to the admonitions

he directed toward the other pioneers during the month of May when he urged them to spend part of their resting time in a study of useful information. Apparently he had done so, particularly in a search of the Bible for passages that indicated the future of latter-day Israel. The more he read and studied, the more he saw unfolding before him the fulfillment of biblical prophecies in the westward movement of the Church. While living in the Mississippi Valley the Saints had been quite unaware of the references to the mountains as a place of gathering. Now it was very obvious that the destiny of the latter-day Church was to populate the mountainous areas of this continent.

Sunday, July 25th, he delivered a lengthy address, taking as his text "How beautiful upon the mountains are the feet of him that bringeth good tidings . . . for they shall see eye to eye, when the Lord shall bring again Zion." (Isaiah 52:7, 8.) The following Sunday he was again called to speak and greatly elaborated this theme, quoting various passages from Isaiah, Psalms, Genesis, etc. He argued that as the literal descendants of Joseph this vast land of mountains was the rightful heritage of modern Israel, according to the promise of Jacob.

On August 26, 1847 some of the pioneer band, Orson Pratt being among their number, commenced the return trip to Winter Quarters, where they arrived in October of that year. Elder Pratt found his wives and children well. During the

autumn and winter of 1847-1848 he engaged in various Church activities and assisted at the reorganization of the First Presidency of the Church. When the companies of emigrating Saints were organized in the spring of 1848 to trek to the mountain valleys, Orson Pratt was not with them. Brigham Young, sensing the need to make a vigorous drive to gather scattered Israel from the British Isles, had directed him to preside over the branches of the Church in "England, Ireland, Scotland, Wales and adjacent countries."

Leaving two wives at Kanesville, Iowa, he departed with his first wife and three children for New York in the month of May. Arriving in Liverpool, England on July 26th, he assumed the presidency of the British Mission a few days later. The mission records indicate a total membership of 17,902 but actually about half of them were in a state of apostacy, due to some unfortunate circumstances which had arisen.

Since delivering the sermon on the gathering that he had preached in the Great Salt Lake Valley during the previous summer, his mind had dwelt on this problem and he had made a thorough study of the Bible and found a wealth of prophecies which verified his earlier conclusion. Shortly after he became president of the Church in the British Isles a conference was held at Manchester. He was the principle speaker at each session of this conference and confined his remarks almost exclusively to the elaboration

of the doctrine of the new Zion that was to be established in the mountains of western America. At this time he presented a fully developed doctrinal interpretation based on the text "O Zion, that bringest good tidings, get thee up into the high mountains . . ." (Isaiah 40:9.) So carefully had he organized this message that in the ensuing years scarcely any additional verses or interpretations were added by other Church leaders to this doctrine. Portions of these discourses were published in the *Millennial Star*¹ and later elaborated and published in pamphlet form under the title of *New Jerusalem*. This pamphlet was subsequently translated in the Dutch, German and Scandinavian languages and became a very popular bit of missionary literature. It was the beginning of the popular *Works of Orson Pratt*.

Brigham Young had instructed Elder Pratt to do three things: first, to effectively organize his missionary force to make the greatest number of converts; second, to straighten out the difficulties that had caused bitterness and apostasy among the Saints; third, to ship as many emigrants from Britain to America as he could, especially artisans whose skills would be invaluable in making the Saints an economically self-sustaining people in the Rocky Mountains. Calling many local members to give up their work and labor as full time missionaries in conjunction with a few from America, aided the first phase of this

assignment. The second was accomplished by his vigorous preaching of the Christian doctrines of peace and harmony and the messages contained in the *Millennial Star*. This periodical sold for three pence a copy. He proposed to reduce the price to one penny by greatly increasing its circulation. The Saints were urged to continue to pay the regular three pennies, but they would get three instead of one copy. The two extra were to be given to neighbors or friends, as part of the missionary effort. This cooperation, plus their introduction on the public news stands of the Kingdom, increased the sale to the extent that it became a widely read publication purchased by a great number of non-Mormons. To accomplish the third assignment he reorganized the emigration system which had previously been used. By chartering sailing vessels and having the Church Office at Liverpool act as the shipping agent, it was possible to fix the price for an adult passage from Liverpool to New Orleans at about three pounds, twelve shillings and sixpence (\$17.20). The fare for a child was about one pound less. From New Orleans to Council Bluffs, Iowa, the fare was slightly more than the ocean voyage. Orson Pratt operated a store at the Church headquarters in Liverpool where the saints could buy at wholesale prices utensils they would need for the voyage, as well as extra luxuries they might wish to enjoy on the long sea journey, such as butter, sugar, tea, coffee,

¹Millennial Star X, p. 253.

molasses, raisins, cheese, preserves, etc.³ The organization of the Perpetual Emigrating Fund Company in 1849, for which Orson acted as agent and trustee, assisted by loaning money to those who were in need of aid to get to Utah. Through these co-operative arrangements the actual cost of emigrating to the New World was reduced to a minimum.

While the majority of the converts to the Church came from the laboring classes there were quite a number who possessed some wealth. Elder Pratt encouraged these to assist the "wise, skillful and ingenious artizans, mechanics, manufacturers, potter, etc. . . ." among the Saints to emigrate and build industries in the newly-founded abode of modern Israel.⁴ Feeling the need for more literature to properly present the story of the Restoration, he set himself the task of writing pamphlets which could be sold in the book stalls of the British Isles. During the two and a half years that he presided over the mission, in addition to writing most of the matter that was printed in the sixteen pages of the bi-weekly *Millennial Star*, he became a pamphleteer of the first order. Fifteen pamphlets, containing some 198,000 words, were produced. Some were strictly doctrinal, others were defenses of certain teachings of the Church while others were of a philosophical or scientific nature. Several hundred thousands of these publications were

sold and netted him sufficient money to support his two families at Kanesville, as well as to save a large sum to pay for his future emigration to Utah.

In addition to directing this emigration and caring for his own writing and publishing, he published a number of pamphlets for missionaries and Church members. He also found time to study philosophy, physics and astronomy as his writings indicate.⁴ Much of the foundation upon which his later reputation as a philosopher and scientist rested was acquired during this time. One stands amazed at the tremendous vitality and genius of this man of God during these years. He had transformed the British Mission into the great backbone of the missionary system of the Church and prepared it for its role as the mother of a vast European Mission field.

Shortly before Orson Pratt and his family departed from Liverpool in January, 1851, the Saints honored him at a farewell party. They presented him with a scroll engrossed with a summary of his activities during the twenty-nine months that he had presided as their president. These items were mentioned: The paid circulation of the *Millennial Star* had been increased from 3700 to 22,000; not less than 5500 people had emigrated to America under his agency; and 21,000 persons had become members of the Church.⁵ With characteristic modesty he received

—more on page 346

³*Millennial Star*, X, p. 90.

⁴*Millennial Star*, XII, p. 251.

⁴These will be discussed in an ensuing article.

⁵*Millennial Star*, XIII, pp. 43, 44.

My Journal

GEORGE A. SMITH



GEORGE A. SMITH

1840

WE arrived at New York in the evening of the 24th and put up at Elder Parley P. Pratt's.

Next day I visited my aunt, Mrs. Priscilla Waller, who lived with her son, Royal H. Waller, No. 10 John Street. I gave her a copy of Brother Parley P. Pratt's 'Voice of Warning.'

Wednesday, March 4. I attended conference with the Saints. President Brigham Young, Elder Heber C. Kimball, Parley P. Pratt and Orson Pratt of the Twelve Apostles were present. I addressed the Saints in the afternoon.

Monday, March 9. About 11 a.m. went on board the packet ship 'Patrick Henry' of the Black Ball Line, Captain Delino. We took a steerage passage, paying 18 dollars apiece therefor, and finding our own provisions and bedding. I had money sufficient to pay two pas-

sages, my own and another's. The Saints in New York furnished us with straw beds, and pillows and some blankets. President Brigham Young, Elders Heber C. Kimball, Parley P. Pratt, Orson Pratt and Reuben Hedlock were my fellow-passengers. I have had the ague every day since I left Philadelphia, until the day I sailed, and before the hour of shaking came on I was very sea-sick, and have not had the ague since. I suffered a good deal from sea-sickness on the voyage to England, during a considerable portion of which I could not eat. We had a long continuance of headwinds, and altogether a rough passage.

We landed in Liverpool on the 6th of April: took lodgings at No. 8 Union Street; had prayer meeting, blessed each other and partook of

the Sacrament in the evening, returning thanks to our Heavenly Father that we had been preserved to land safely on the British shore.

LANDING IN LIVERPOOL

The same day I walked with Elder Kimball through the Liverpool market filled with fruits and vegetables of great variety and beauty from all climates. I never saw anything to equal it. Brother Kimball said he would buy me anything I desired, when I chose a large onion which cost one penny. I ate it with a craving appetite and shed many tears over it. There is an old proverb has it, 'No accounting for taste!' I paid thirteen shillings and sixpence for a new black hat. President Young and the rest of the brethren bought each one like it. On the 7th we learned that Elder Taylor was living in the city and had baptized about 30 persons.

Wednesday, April 8. Went to Preston. I paid all my money for railroad fare and put up with Brother Kimball at Brother Thomas Walmsleys.

Friday, April 10. I obtained a license to preach in England from the Court of Sessions at Preston. I was required to take the Abjuration oath, and make and repeat a declaration against popery; also swear obedience to the laws of the realm while I remained in it. The license was a mere certificate of my having taken these oaths.

Sunday, April 12. I attended a meeting at the 'Cockpit,' the Temperance Hall. The Twelve bore testimony of the truth of the Latter-

day work: I also bore my testimony for the first time in England. About 700 people were present.

Monday, April 13. Elders Wilford Woodruff and John Taylor arrived in Preston.

Tuesday, April 14. The Twelve, viz., Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor and myself, being a quorum of the Twelve Apostles held their first Council meeting in England at Preston. Elder Willard Richards was ordained one of the Twelve Apostles: Elder Brigham Young was acknowledged standing president of the quorum of the Twelve.

Wednesday, April 15. I attended a general conference held in the Cock-pit this day and the following day (16th).

Friday, April 17. In company with the Twelve Apostles, I walked to Penworthan and, although it was but 2½ miles I felt so feeble as to be hardly able to perform it. We were kindly entertained by Sister Moon, who opened a bottle of wine of her own make for us to bless and partake of: she had kept it forty years. We returned to Preston and spent the night.

Saturday, April 18. Went to Manchester. A company of the Saints met us at the railroad station and conducted me to Sister Alice Hardman's, Maria Street. I was seated on the sofa and the room was soon filled by about twenty sisters, many of them young and handsome. One of them, decidedly a little beauty, prompted by the rest, approached

me, and modestly said, 'Brother Smith, we want a kiss of you,' while the score of eyes which surrounded her flashed like fixed stars on a clear night. I never felt so foolish in my life. I honestly own I had to summon some resolution to tell her that kissing was no part of my mission to England. Their countenances all fell, and although a bachelor, I was regarded as no lady's man by the sisters of Manchester. It appears that some of the Elders who have been raised up in England had taught that, 'There was no harm in greeting each other with a holy kiss,' and that some of those who had labored in Manchester, had set an example of this kind. And it required a very decided course, both in Manchester and other places to prevent evil corruption growing out of this custom, which might have been firmly established had not the Twelve put it down.

Sunday, April 19. I preached in the Lombard Street school room. That evening at the house of Eliza Prince, while going to bed in the dark, I trod accidentally upon a small cat and broke its neck. The family picked it up and lamented over poor puss tremendously, but it was dead. I felt very foolish.

Thursday, April 23. Rode on the top of a three-horse coach called the 'Jolly Potter' to Burslem; paid eight shillings for my passage; was kindly received by Elder Alfred Cordon, President of the Church in the Potteries, which numbered 101 members, comprised about a dozen

towns and villages, containing some 80,000 inhabitants, the principal business being the manufacture of china and earthenware. In every direction was to be seen conical hovels, built of brick in the form of a haystack, some of them 80 or 90 feet high constructed to keep the wind from the kilns in which the potters burnt their ware. In the evening I preached in the Latter-day Saints' meeting hall at Hanley, which was a chicken house, and infested with fleas, they had rented to hold meetings in, and would contain about 200 people. I took up my abode at Brother Samuel Johnson's, Upper Pitt Street, Burslem, Staffordshire, near the Old Church, where I generally made my home during the time I labored in the Potteries.

Friday, April 24. I preached in the market place at Longport.

Saturday, April 25. I wrote to my father; spent the evening with Elder Willard Richards, who was on his way to Herefordshire.

Sunday, April 26. Preached at Hanley in the morning. A man came forward for baptism. Elder Willard Richards and myself ordained John Needham and Spencer Walker to the Aaronic Priesthood and sent them to baptize him. Elder Richards preached in the afternoon and I did in the evening.

Monday, April 27. Went to Lane End, Longton, with Elder Willard Richards. Elder Alfred Cordon preached in the Market Place, and Elder Richards and myself bore testimony. The meeting was interrupted by Mr. Repton, a Methodist

preacher. Stayed with Brother Isaac Whittaker, a lawyer.

Wednesday, April 29. Went with Elder Richards to Stafford. Visited Elder Theodore Turley, who was in Stafford jail. Shook hands with him through a large iron grating, which forcibly brought to my mind a circumstance which occurred when Elder Turley and myself parted with the Prophet Joseph Smith in Nauvoo on the 21st of September last. Joseph blessed us, and on parting said, 'Keep up good courage, boys, some of you will look through the grates before you come back'; and this being the first time I had seen Elder Turley since my arrival in England, it struck me as a fulfilment of Joseph's prophecy. The governor of the prison allowed us to be locked up in a room with Elder Turley for one hour. He had been preaching in Birmingham, his native town, having been from England 17 years. Previous to his leaving he had been a prominent member of the Methodist Church, and his former Christian brethren were bitter against him because he proclaimed against their corruptions and warned them to repent. He was arrested on the affidavit of a Methodist church member, who swore that Mr. Turley was indebted to him before he went to America, and was thrust into the debtors' ward of Stafford jail, without benefit of clergy. The law at that time was, that unless a man could obtain a recommenda-

tion from the parish minister, he must live without eating, or find himself in food. Elder Turley having no money fasted about four days, when some sisters in the Potteries learning of his condition came to Stafford on foot, a distance of 14 miles, and brought him some money. There was also an old gentleman who walked with a staff from Hanley to the jail, and took him some food several times.

Elder Wilford Woodruff visited Brother Turley on the 11th of April; he had to wait three hours and witness two men hung (a third being reprieved) before he could get a chance to see Brother Turley. He took him some funds and provisions. Brother Turley was never brought before a magistrate, nor distinctly informed of the nature of the claims against him but when it was ascertained that his friends were about to expose the illegality and wickedness of the proceedings against him, he was liberated from jail after a detention of about eight weeks.

While in the jail he preached seven times to the debtors, forty or fifty in number. A wealthy man who had, some years before, been kept in the Debtors' Ward in Stafford jail for debt, had built a room expressly to see his wife in, and when he left the prison he gave it for the benefit of the prisoners, and this was the room in which we had the interview with Elder Turley.

"I come from the Town of Stupidity; it lieth about four degrees beyond the City of Destruction."—Bunyan

Early Christian Preaching

RUSSEL B. SWENSEN

ONE of the major advantages of early Christianity over its religious rivals was its marked superiority in preaching. Thus, in addition to its written expositions such as letters, gospels, histories, apologies, biblical commentaries, and martyrologies which were of great utility in instructing and inspiring its members, it had some highly effective preaching. From the days of Jesus down to the present, the great periods of Christian vigor and creative religious living have been characterized by vigorous and fervent preaching. Although art, eloquence, and excellence of thought have been of great assistance in these spoken appeals to the hearts of men, yet in every case they have been subordinate to the spiritual and moral dynamics which have seared and inspired men's souls by the burning convictions and zeal of Christian speakers. It is interesting to note that except for the Jewish rabbis and the Stoic missionaries, there were no close competitors in religious preaching in the early Christian centuries.

Jesus set a pattern of exceptionally effective public preaching. Although he combined this with his practice of teaching individuals and small groups, yet there are numerous accounts of his speaking in synagogues, on the sea-shore, and on the hilltops, etc. He spoke with "au-

thority and power" and not like the more academic rabbis. He was prone to use short and striking statements which summarized religious ideas and attitudes in a brilliant and picturesque fashion. His vivid and realistic parables were most remarkable for their portrayal of these ideas and attitudes in actual life incidents or stories. There was a directness, an intensity, and an originality about his preaching which stirred the hearts of his listeners. It is said that the poor people heard him gladly and the large crowds which gathered to hear him are evidence of the powerful appeal of his speaking. His apostles were chosen primarily to carry on his work as preaching missionaries. Although they were untrained in the conventional rabbinical or rhetorical schools of the day, they were remarkably successful in their preaching ministry after he had departed from them. Their success in this is a tribute to the training and fiery zeal which they had acquired from the Master.

The preaching of Peter is described in the book of Acts and is indirectly reflected in the Gospel of Mark. Mark was Peter's interpreter when he spoke to Greek audiences. He wrote the Gospel of Mark by compiling the accounts of Jesus' ministry which constituted the bulk of Peter's sermons. This reveals that

Peter was accustomed to illustrate his message by the narration of stirring and vivid stories about Jesus. His speaking was always fervent and dynamic. He was such a fiery and emotional speaker on the day of Pentecost that he was accused of being drunk by the non-Christian Jews. The more sedate and academic rabbis who preached in the relative seclusion of the synagogues were shocked by the evangelical zeal of the early Christians like Peter when they spoke to large public crowds. It is interesting to observe a parallel to this in the rise of the Methodist movement in England and the great frontier revivals in America. The preaching in these movements was highly emotional and effective in stimulating large open-air crowds to a religious conversion. There is ample evidence to show that Peter and his associates did not use carefully prepared sermons, but spoke in a spontaneous fashion as they were prompted by their own intuition and the inspiration of the Holy Spirit. The Acts of the Apostles reveals that these sermons included numerous quotations from the Old Testament which foretold the coming and mission of Jesus. There were also frequent and glowing accounts of his death, resurrection, and exaltation. There were often sharp rebukes relative to the failure of the Jews to appreciate or to accept Jesus. This is especially true of the preaching of Peter's assistant, the martyr Stephen. There was a conspicuous absence of conscious rhetorical art, nicety of speech, or systematic arrangement.

The rough Galilean dialect of these proletarian apostles was not attractive to the ears of the Jerusalem Jews.

Christian preaching soon passed from the Aramaic to the Greek language. The best and most conspicuous example of this transition is the Apostle Paul who was at home in both languages. Since he had been reared in a Greek-speaking city where there was a famous stoic university, and because he had gone through the preliminary training for the rabbinate, it is natural to expect and to find the influence of both the Stoic missionary and the rabbi in his preaching. He spoke in the Jewish synagogues and in the public places of the Greek cities. Once he hired a public hall in Ephesus as a typical sophist lecturer was wont to do. Upon one occasion he sought to imitate the philosophical and intellectual style of a sophist in his address to the Athenians. But the critical and quibbling intellectuals of Athens failed to appreciate him or his message which caused him much discouragement and a sense of failure. (I Cor. 2:1-5.) Since his greatest success was with people from the lower levels of society, and because he was by nature a most energetic and dynamic individual, he henceforth resolved to proclaim nothing but a burning testimony about Jesus, his crucifixion and resurrection as the major theme of his preaching. He believed firmly in depending upon the Holy Spirit for inspiration in his sermons and urged the Corinthians not "to quench the spirit." He

thought the inspiration of prophecy to be of far greater importance than the speaking in tongues in public meetings. Thus, he avoided the extreme of emotionalism which had become quite typical of Corinthian church meetings. He remarked that "If the whole church assembles and they all speak in tongues, and ordinary people or unbelievers come in, will they not say that you are crazy? But if they are all inspired to preach and some unbeliever or outsider comes in, he is convinced of his sin by them all . . . the secrets of his heart are exposed, and he will fall down on his face and worship God, and declare that God is really among you." (I Cor. 14:23-25, American Translation.)

However, Paul did not entirely satisfy many Greek converts who had been accustomed to the more elaborate and artificial art of the professional orator or rhetorician. The educated and eloquent helper of Paul, Apollos, became more popular in the Corinthian church than Paul himself. The latter referred to this situation in his second letter to the Corinthians when he said, "For I think that I am not in the least inferior to these superfine apostles of yours. Even if I have no particular gifts in speaking, I am not wanting in knowledge." (II Cor. 11:6 American Translation.) The Corinthians also asserted that he was more gifted in writing than in speaking. "For they say, his letters are impressive and telling, but his personal appearance is insignificant and as a speaker he amounts to nothing."

(II Cor. 10:10 American Translation.)

The burning conviction of Paul's preaching is also illustrated in his Corinthian correspondence when he said, "As far as preaching the Gospel is concerned, that is nothing for me to boast of, for I cannot help doing it. For I am ruined if I do not preach." (I Cor. 9:16 American Translation.) He was most adaptable and versatile in modifying his approach to different types of people and in his search for new ideas in the presentation of his message. "Though I am free from anyone's control, I have made myself everyone's slave, so as to win over all the more. To the Jews I have become like a Jew . . . To those who have no law I have become like a man without any law . . . I have become everything to everybody, so as by all means to save some of them. . . . I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ." (I Cor. 9:19-21, 22; II Cor. 10:5.) At times his fervor and zeal and the rush of many thoughts to his mind made him lengthen his sermons. Thus, Luke records an incident where Paul preached so long that a young man dropped asleep and almost lost his life by falling from a window. (Acts 20:7-12.) His farewell address to the elders of Ephesus at the harbor of Miletus is a most touching and tender speech and reveals his power of moving an audience. (Acts 20:17-38.) Thus, although Paul was not ad-

mired for rhetorical polish, yet his basic sincerity, his personification of the ideals he taught, his directness, fervor, clarity, and vivid expressions made him one of the really great Christian preachers. He avoided the extremes of academic stuffiness and abstractness and that of frothy emotionalism. These excellent qualities of his more than made up for his lack of the artificial elegance and showy display of superficial philosophical and classical terminology which were so popular among the professional Greek orators.

In the second century A. D. a great crisis shook the Church to its foundations when the philosophical heresies of the Gnostics almost disrupted Christianity. At first the Church sought to meet this menace by ridiculing the philosophical enquiry, rhetoric and clever speech of these heretics. But this negative measure did not solve the problem. So in order to meet the clever heretical speakers and thinkers, the preaching of the Church was now taken over by the bishop and the development of a professional clergy was under way. Heretofore, laymen had been popular and effective missionaries and preachers in the early Christian system of lay-leadership. In Corinth others besides Paul had been accustomed to preaching, such as the prophets and teachers and those who spoke in tongues. But now the great day of spontaneous, fervent preaching by laymen was a thing of the past. The Montanist heresy in the middle of the second

century A. D. was a protest against this new ecclesiastical trend. It sought to revive the dependence of speakers upon the Holy Spirit and its inspiration, but it made no headway. The lay ministry of the apostolic period was eventually a thing of the past in the matter of public preaching in the churches.

Toward the end of the second century and during the third century A. D. the rise of Christian universities and the increase of educated philosophical scholars had their influence upon preaching. The sermons of these scholars were prepared with great care and showed acute reasoning power and logical exposition. The brilliant Alexandrian Christian, Origen, is an outstanding example of these qualities. So careful and thorough was he in the preparation of sermons that although he was probably the most profound intellect in the Roman Empire at the time, he never ventured to speak extemporaneously in a church service until he was past the age of sixty. The contents of such sermons were highly theological and philosophical in order to meet the arguments of philosophical critics and heretics. Instead of drawing upon the Greek classical writers for ideas and illustrative material which was so common among educated men of the Greek-speaking world, Origen and his fellow Christian scholars quoted copiously from the scriptures. The prevailing tendency of the period was excessive allegorization. Thus Homer was treated symbolically by the Stoics in order

to link their philosophical ideas to the literary expressions of the great poet to give them a wider vogue and a greater prestige. These Christian writers now sought to harmonize and to adapt many Greek philosophical ideas to Christianity by "finding" them hidden beneath the literal meaning of the Christian scriptures. There was not much attention given to sophisticated rhetorical art as yet. The theological and moral contents and a precise interpretation of them were the major aims of the sermons of this period.

The fourth century A. D. is the time when the art and methods of the professional rhetoricians became highly influential in the Church. Edwin Hatch, the eminent English scholar, asserts that this influx into Christianity has had a permanent and harmful effect upon later Christian preachers, even until the present, by its stimulation of an artificial and florid rhetoric in the preaching of sermons. Many brilliant and able orators became Christians such as Augustine, Basil, Gregory of Nazianzus, Lactantius, and Chrysostom. These men had had an intensive and thorough training in the best rhetorical schools of the day. Although they had given up vice and luxury and most of their pagan habits, they clung to and cherished their hard-won oratorical and literary skills. Most of them made an excellent synthesis of Christian sincerity and convictions with their rhetorical art in preaching without letting the latter become overwhelmingly dominant. But never-

theless many were inclined to be carried away by their pride and delight in their rhetorical accomplishments. They sought to entertain as well as to enlighten and were ever desirous of praise and applause for their performances. The great Chrysostom, one of the best and ablest of all Christian orators has an excellent characterization of such speakers together with some information about the tendency of Christian audiences to be so entranced with clever speech that they would forget the sanctity of a Christian service to applaud the rhetorical art of a sermon with thunderous applause.

"There are many preachers who make long sermons. If they are well applauded, they are as glad as if they had obtained a kingdom. If they bring their sermon to an end in silence, their despondency is worse, I may say, than hell. It is this that ruins churches, that you do not seek to hear sermons that touch the heart, but sermons that will delight your ears with their intonation and the structure of their phrases, just as if you were listening to singers and lute-players. And we preachers humor your fancies, instead of trying to crush them. We act like a father who gives a sick child a cake or an ice, or something else that is merely nice to eat—just because he asks for it; and takes no pains to give him what is good for him; and then when the doctors blame him says, 'I could not bear to hear my child cry.' . . .

That is what we do when we elaborate beautiful sentences, fine combinations and harmonies, to please and not to profit, to be admired and not to instruct, to delight and not to touch you, to go away with your applause in our ears, and not to better your conduct. Believe me, I am not speaking at random. When you applaud me as I speak, I feel at the moment as it is natural for a man to feel. I will make a clean breast of it. Why should I not? I am delighted and overjoyed. And then when I go home and reflect that the people who have been applauding me have received no benefit, and indeed that whatever benefit they might have had has been killed by the applause and praises, I am sore at heart, and I lament and fall to tears, and I feel as though I had spoken altogether in vain, and I say to myself, What is the good of all your labors, seeing that your hearers don't want to reap any fruit out of all that you say? And I have often thought of laying down a rule absolutely prohibiting all applause, and urging you to listen in silence." (Hom. xxx in Act. Apost. c. 3, vol. ix. 238.)

The life of Chrysostom is an excellent example of the better type of rhetorician who became a Christian. He had a Christian mother but deferred baptism until his early

twenties. He was the outstanding student in the famous school of rhetoric at Antioch conducted by the widely renowned teacher Libanius. He was also brilliant in his legal studies and had a promising future of worldly success and fame ahead of him. However, he felt impelled to dedicate his life to Christ and lived a life of monastic restraint and seclusion. However, he was too brilliant a man to be kept from public service. He was constrained by the people and leaders of the Church to accept the career of a deacon, priest, and bishop respectively. Finally, he was chosen to be patriarch of Constantinople, an ecclesiastical post equal in status to the papacy at Rome. Here his austerity, uncompromising honesty, sincerity, and utter refusal to take sides in the ecclesiastical and imperial politics of the city cost him his position. He was exiled in 404 and died in 407 A. D. Although he was short of stature, thin, and emaciated in physique, yet his keen intellect and exceptional talent in rhetoric and oratory enthralled the crowds who thronged the cathedral when he preached. It was no secret that many came there primarily to enjoy his rhetorical art. Nevertheless, he did not spare his congregation, but sought to stir up the people to a moral and spiritual regeneration and was utterly fearless in his condemnation of their faults and sins.

"For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." (Romans 12:4, 5.)

"Prayer Gives Preparation Power"

WENDELL J. ASHTON

IT is morning, but it is still dark.

A man rises, perhaps from a pillow of goat or sheep skin stuffed with cotton or wool.

He departs, repairing to a solitary place, possibly on the outskirts of the city. The city is Capernaum, which means, so some men say, "the village of Consolation."

Some of this man's friends follow in search of him. Presently they discover him.

He has been praying.

There, Mark, the author of the Second Gospel, ends the episode regarding an early-hour supplication. He does not tell us what the Man, Jesus, prayed about. However, he does let us know that after that secret prayer, the Savior went out into the surrounding towns of Galilee and taught.

The New Testament in its brief account records some 18 other prayers of the Master Teacher. Jesus prayed in the morning, as in the case of choosing His Twelve. In fact, on that occasion he petitioned

His Father all night. He prayed in the evening, as in the shadows of Gethsemane. He prayed over the meals, as with the two men in Emmaus after His resurrection.

Most of us who are gospel teachers pray at night and over our meals. Some of us pray in the morning. But too often these occasions become so routine that we almost find ourselves offering recitations instead of supplications.

The lesson for Sunday School teachers to take from that early morning prayer of Jesus near Capernaum is that *He sought His Father before He taught.*

Surely he who imparts the restored gospel will do so more effectively if he likewise goes to his Heavenly Father before he teaches.

Paraphrasing Seneca, he would do well to "pray to God as though his pupils were listening, and teach his pupils as though God were watching."

Then will prayer give his preparation power.

"Beloved, if our heart condemn us not, then have we confidence toward God.

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

(John 3:21, 22.)

Meet An Excellent Teacher

McKAY PUGMIRE

IN this day when stress is being placed on better teaching, it is a pleasure to find one who is exceptional in our organization.

Edith (Edie) J. Bell, a member of the Pocatello Stake Sunday School board, and a regular teacher in her ward Sunday School, has an



EDITH (Edie) J. BELL

outstanding record. With an unbounded love for children and an unwavering faith in the gospel, she goes about her teaching with an earnestness that is contagious; she has endeared herself to young and old alike. Her pupils love her in a way that is akin to worship, and often want to remain in her class when they reach the age for promotion. That her influence is carried over into the lives of her pupils is demonstrated often when members of a former class of girls (all married now) gather from far and near to honor her at socials.

Sister Bell's work is especially to be appreciated because of the handicap under which she works. An infection resulting from small pox at the age of nine affected bone and muscle growth and for years she was unable to walk. Now able to walk with the aid of one crutch, she is a very active teacher. This affliction seems to have deepened her understanding of students and her interest in them—qualities of great value to teachers.

In her classes she uses all sorts of visual aids, which she has accumulated over a period of years. Her library is most complete. Teachers from other schools visit her classes to observe her instructional methods. Some from other wards and stakes seek her aid in planning and preparing difficult lessons. Her display of materials and her demonstration had a prominent place in the recent district convention held at Pocatello.

Her fine work is appreciated when seen. This was shown a short time ago when the Methodist Church Sunday School of this city called Sister Bell to come and demonstrate her methods to the entire group of officers and teachers. So impressed were they, that at the conclusion, she was invited by each department to return and assist in organizing their classes.

THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

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Superintendents

TO SUPERVISORS AND TEACHERS OF THE COURSE "THE LATTER-DAY SAINT FAMILY"

THE teachers of this course in one of the wards have raised a question concerning how open and frank they should talk about sex in a Sunday School class which includes boys and girls seventeen and eighteen years of age. We assume these are high school graduates or have completed the Advanced Senior course in Sunday School. The author of the lesson text expresses his views on pages 63, 128 and 129. You will note that much of what is found there relates to the obligations of parents to properly instruct their children and need not be taken as a reason for detailed discussion of the physiology of sex in a mixed class of teen age boys and girls. This subject and the problems of sex adjustment in married life might be discussed with young people shortly before or following marriage and that by pri-

vate consultation with parents, if competent and willing, or with a family physician or other high minded consultant.

It is bad business for young people or anyone else to become obsessed with thought about the physiological functions of sex. It is well known that thought tends to be expressed in action and in this particular matter may excite emotions that further stimulate tendencies to action. We have known of cases where much talk about this subject with mixed classes of teen age boys and girls has resulted in an increase of sex offenses.

The strictly religious and moral aspects of sex relations need not involve much, if any, class discussion of the physiology of sex, although questions about the subject that naturally arise with young people

should be frankly and truthfully answered, probably by a parent or an adult who in this case is substituting for a parent who feels incompetent to carry this responsibility successfully. Some parents resent someone else, even a Sunday School teacher, trespassing upon their parental responsibilities.

The fact that numerous outside references are found in the teacher's supplement does not mean that the author of the lessons of necessity agrees with everything that is said

in these books. It does mean, of course, that they contain some useful information bearing upon the subject. It does not mean that all truthful and valuable information there found is suitable for class discussion regardless of circumstances.

We advise that teachers adhere rather closely to the lesson text with explanation of the subject to whatever extent they may choose so long as it contributes to understanding and appreciation of the spiritual values of the family relationship.

NO DIME FUND ENVELOPES

Several times this spring, general board members at conventions have been asked whether or not the board expects to furnish the old-fashioned small envelopes to ward Sunday Schools for the collection of the dime fund.

These envelopes cost the general board approximately \$1,000 per year before the war, and when paper became scarce, we were unable to obtain them at any price. Therefore, we have had several dime fund collections without envelopes.

We have been interested to observe that since the envelopes were discontinued, the total of our dime fund collection has increased; therefore, this points up a double benefit: first, the increased collection itself, and second, the elimination of this expense, which leaves more of the money collected for other general board use.

As trustees of the money you collect, we are glad to eliminate this expense. If it cost us \$1,000 before

the war, it would undoubtedly cost us more than \$2,000 now, and this is a very substantial percentage of the total funds collected. Since our collections have been so encouraging, and since no other auxiliaries use this expensive method, I feel very confident that you will approve our position in announcing that we will no longer furnish dime fund envelopes.

To those few stake superintendents who feel that by this elimination we have made it more difficult for them to make their collection, and to some who may feel we may actually reduce the collection total, we express our regret, and with the explanation contained in this article, ask them to do the best they can. The Church-wide results of better collections without the envelopes may be their own experience if they tackle the job with understanding and enthusiasm.

—Wallace F. Bennett,
General Treasurer.

PICTURES FOR THE 1947 LESSONS OF THE JUNIOR SUNDAY SCHOOL

To Stake and Ward Superintendents and Officers and Teachers of the Junior Sunday School:

The Deseret Book Company, 44 East South Temple, Salt Lake City 1, Utah, has recently stocked an excellent series of Bible and non-Bible pictures to supplement the lessons outlined in the manuals for the Nursery, Kindergarten, and Primary Departments of the Junior Sunday School. Members of the Junior Sunday School Committees take this opportunity of announcing these pictures to you. They should be owned by the Sunday School and cared for and used as suggested by the library committee of the general board. They will be valuable as teaching aids for years to come. Additional pictures will be recommended for 1948.

Ward Sunday Schools, we hope, will have funds available from their share of the dime fund collections, or from the ward budget, to purchase at least one set for each Junior Sunday School department.

The following pictures are in the series:

NURSERY DEPARTMENT

Number Title

- A1 Child in Snow
- A5 The Best Book of All
- A7 Child With Basket
- A9 God's Loving Care of Birds
- A10 Helping Little Sister
- A14 Being Clean

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Number Title

- A18 God's Gift of Snow
- A27 Boy and Pumpkin
- A31 Squirrels
- A35 Be Ye Kind
- A39 Bird Bath and Flowers
- A45 Jehovah Is Good
- A46 Closing Day
- A47 Helping Grandma Shell Peas
- A52 How God Protects the Birds
- A55 God's Care By Day and Night
- A62 Be Ye Kind
- A63 To My Flag
- A65 The Beauty of Loving Kindness
- A67 How God Protects Plants
- A68 Children and Cow
- A82 God's House For Praise
- A415A Child Watering Garden
- 155 God's Gift of Water
- 162 Heavenly Father's Gift of Food and Drink
- 209 God's Care for Children
- 225 Going On an Errand
- 263 God's Loving Care of Animals
- 284 Jesus and the Children
- 338 Going to Church
- 359 Child Kneeling in Prayer
- 360 Making Home Beautiful
- 378 Gathering Leaves
- 379 Thanking Thee, Heavenly Father, for Food
- 406 Child Giving Thanks
- 476 Consider the Lilies
- 501 Jesus in the Carpenter Shop
- 508 The Madonna
- 516 Flight into Egypt
- 618 Wise Men on Camels
- 627 Girl in Swing

SUPERINTENDENTS

Number Title

- 636 No Room in the Inn
- 639 Arranging Autumn Leaves
- 649 Child Under Tree

The 44 pictures in this packet are colored prints 10½" x 12" and may be purchased as the "Sunday School 1947 Nursery Department Picture Series" at a cost of \$1.50 per set.

Marie F. Felt
Addie L. Swapp

KINDERGARTEN

Number Title

- A18 God's Gift of Snow
- A27 Boy and Pumpkin
- A31 Squirrels
- A52 How God Protects the Birds
- 65 Presentation at the Temple
- 155 God's Gift of Water
- 234 Visit of the Wisemen
- 263 God's Loving Care of Animals
- 359 Child Kneeling in Prayer
- 360 Making Home Beautiful
- 378 Gathering Leaves
- 379 Thanking Thee, Heavenly Father, for Food
- 497 Arrival of the Shepherds
- 516 Flight into Egypt
- 618 Wise Men on Camels
- 636 No Room in the Inn
- 639 Arranging Autumn Leaves
- 649 Child Under Tree
- Our Helper, the Policeman
- The Family Goes to Sunday School
- Our Helper, the Fireman
- A Baby Rabbit
- Daddy Milks the Cow
- Talk to Me
- Our Helper, the Milkman
- Daddy Comes Home
- Helping Mother

Number Title

- Our Helper, the Postman
- Sailor with Ann and Bob

The 29 pictures in this packet are colored prints 10½" x 12" and black and white photographs 8" x 10" and may be purchased as the "Sunday School 1947 Kindergarten Department Picture Series" at a cost of \$1.00 per set.

Lorna C. Alder
Claribel W. Aldous
Hazel W. Lewis

PRIMARY DEPARTMENT

Number Title

- 47 Daniel Refuses King's Wine
- 68 John Preaching in the Wilderness
- 69 Jesus Baptized
- 91 Jesus Stilling the Storm
- 212 David and Jonathan
- 218 The Good Samaritan
- 231 The Good Shepherd
- 418A The Transfiguration
- 445 Suffer the Children to Come Unto Me
- 475 Here Am I (Samuel)
- 481 Gethsemane
- 497 Arrival of the Shepherds
- 541 Come Unto Me
- 662 Prodigal Son

The 14 pictures in this packet are colored prints 10½" x 12" and may be purchased as the "Sunday School 1947 Primary Department Picture Series" at a cost of \$.50 per set.

Margaret Ipson
Phyllis D. Shaw
Hazel Fletcher

NOTE: It is important that superintendents turn to the Junior Sunday School department and read the list of articles pertaining to Junior Sunday School problems currently running in **The Instructor**.

Librarians

THIS year of 1947, when we observe the one hundredth anniversary of the entrance of the Mormon Pioneers into Salt Lake Valley, it is well not only to view with pride the great accomplishments of these valiant people and the ones who followed them, but it is appropriate to plan a course of action for ourselves that will insure future generations benefiting from the heritage they left us to learn, love and live the Gospel of Jesus Christ. The only way this can be accomplished is to teach them the principles of the gospel well and accurately. This is the challenge before the Church today and the responsibility and opportunity of Sunday School workers.

In order to do an adequate job of teaching the Gospel of Jesus Christ, no effort should be spared by the Sunday Schools to provide and maintain a library containing tools and aids for the teachers. Among the most valuable teaching aids are the reference books that should form the nucleus of almost every library and which are indispensable to the true teacher.

For the sake of this discussion, the books are grouped as follows: The Bible, with subdivisions on the Old Testament and the New Testament; the Book of Mormon; Doctrine and Covenants; Pearl of Great Price; Church history; gospel doctrine; and methods of teaching.

THE BIBLE

Of prime importance to the teacher of Bible subjects is an unabridged concordance to the Bible. Abridged editions will also prove of value. Another indispensable book to the teacher of the Bible is a good Bible dictionary. Several fine editions of this are available. One precaution in regard to the Bible dictionaries — none of them has been written by members of our Church, and therefore some statements are made therein that are not consistent with the truth as it has been revealed to us. The discriminating teacher will quickly detect these discrepancies and avoid using them.

There have been published some fine commentaries on the Bible and one or more of these should be in the library. The same precaution must be taken here as in the case of the Bible dictionary. *Encyclopedia of Bible Life* by Madeleine S. and J. Lane Miller is a reference worthy of note whose authors are not members of our Church. This book provides wonderful background material on the life of the people during Biblical times.

Although the King James Version of the Bible is recognized as acceptable, there have been other and later translations that can be of value in interpreting the meaning of certain passages of scripture and ex-

pressing the meaning in language in more common use today. Translations such as the following will be very useful: *The Complete Bible* by Smith and Goodspeed, *The Bible, a New Translation*, by Moffat, and *Revised Standard Version of the New Testament* (1946).

A Visit to the Holy Land by Dr. Thomas C. Romney is a fine book that will provide a great deal of

background material for the Bible student. Last, but certainly not least, as many copies as needed of the Holy Bible itself should be kept on the library shelves for use by teachers and students alike. (To be continued.) —J. Holman Waters

NOTE: It is important that librarians read the list of obtainable pictures for Junior Sunday School in the Superintendent department, page 334, and co-operate with Junior Sunday School officers and teachers in procuring these pictures.

WILLIAM CLAYTON

(Continued from page 315)

distance. In order to satisfy myself, although my feet were blistered and very sore, I determined to take my telescope and go on the bluff to ascertain for myself whether the noted rock could be seen or not . . . on the highest point I sat down and took a view of the surrounding country which is magnificent indeed. . . . At the distance, I should judge of about twenty miles, I could see Chimney Rock very plainly with the naked eye, which from here very much resembles the large factory chimneys in England, although I could not see the form of its base. The rock lay about due west from here." He states that according to Orson Pratt's observations Chimney Rock is 260 feet high, from its base to its summit.

The last entry for May gives us an insight into the general feeling

in the Camp of the Pioneers: "The month of May has passed over and we have been permitted to proceed so far on our journey, being 531¼ miles from our families in Winter Quarters, with the camp generally enjoying good health and good spirits, and although some things have passed which have merited chastisement, we have the privilege at the closing of the month of seeing a better feeling, a more noble spirit, and a more general desire to do right than we have before witnessed. I feel to humble myself and give God thanks for his continued mercies to me and my brethren and may His spirit fill our hearts and may His angels administer comfort, health, peace and prosperity to all our families and all the Saints henceforth and forever. Amen."

"When a true genius appears in the world, you may know him by this sign, that the dunces are all in confederacy against him."—Jonathan Swift

Music

CHORISTERS' AND ORGANISTS' CLASSES (cont'd)

AT the present time the Millard Stake Sunday Schools are engaged in a music training program with most of the wards participating in it. Each Sunday morning at 9:30 a.m., or earlier, all boys and girls, men and women who can play or who want to be choristers, meet under the supervision of a head chorister and a head organist. In each ward these leaders are the best talent available in the ward. These leaders are expected to be patient with beginners. I say "beginners" because we find students who have had considerable music instruction and sometimes are able to play rather advanced pieces of music, and yet can not play Sunday School songs well enough so that people can easily sing with them. These players usually need much help, so that the head organist usually spends additional time with them before the choristers meet with them.

We suggest that when new organists become ready to play for the Sunday School both piano and organ be used, with an experienced person playing one of the instruments. In this way the new organist is assured that if she becomes frightened or nervous and loses the rhythm, the music will go on and the singing will not be upset.

At the 9:30 meeting all devotional

music to be used is played over for the group, and all those present, including organists, join in the beating of time along with the one who happens to be leading the group. In some wards the organists are also conductors and can do a fine performance of it whenever they are asked. Assignments are made for one or two weeks in advance, so that no one need be surprised when his turn comes, and everyone can have time to prepare his task.

As a result of these classes we have had as many as twenty young organists in our small ward, as well as a number of good choristers. This valuable training program was begun several years ago in Holden Ward by Brother John C. Bennett, who was ward Sunday School superintendent at that time. Since then, he has been made stake superintendent, and has been asked by the stake presidency to inaugurate such classes in all the wards of the stake.

At our monthly union meetings all wards are asked to bring their musical young people to our class where everyone is given an opportunity of taking part. Each ward takes turns furnishing the music, that is, the organists and directors, for the union meetings. For the sake of practice, we suggest that two organ-

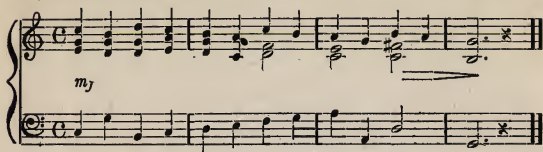
—more on page 246

Sacramental Music and Gem for September and October

PRELUDE

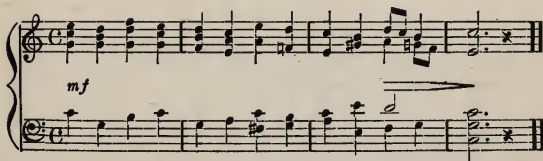
Moderato con moto

Gerrit de Jong, Jr.



Again we meet around the board
Of Jesus our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

POSTLUDE



Ward Faculty — Teacher Improvement

GOSPEL TEACHING DEMONSTRATED

A Plan of Action for Faculty and Union Meetings for 1948

“ONE showing is worth a hundred tellings”—a slogan of a certain progressive business firm which trains employees by the *Demonstration Method* — strikes a clear keynote for our work this coming year.

By unanimous agreement of the faculty committee and approval of the general superintendency, we are launching this September a plan for *Demonstration of Gospel Teaching*. This plan, to be presented month by month through *The Instructor*, in brief articles by various leaders, will open the way for showing what true gospel teaching means. It will call for a series of *Demonstration Lessons* in faculty and union meetings under the leadership of the most skillful teachers in the various departments of our Sabbath Schools.

All over our Church successful teachers are demonstrating their skill Sunday after Sunday. Our chief business is to find such teachers and open the way to have their best work shown for the benefit of all. Many of these effective teachers will hesitate when asked to give a *Demonstration Lesson*, but most of them will find courage to try—and win.

One thing that seems to hold suc-

cessful teachers from demonstrating for others is fear of criticism of other teachers. Lack of faith in children or grown folk used in demonstration classes is another deterrent. Both are unwarranted. Teachers who observe are generally most helpful and constructive in their participation; and pupils are ever happy to help—are spontaneously cooperative. Cast out fear and take courage; the results to come from earnest efforts to portray true gospel teaching are rich and inspiring.

These assertions come out of a wealth of experience. Through many years the writer has followed the plan of making truths and principles live by *Demonstration Teaching*. In practically every state he has met children of all grades and teachers of every kind. Nothing he has ever attempted to uplift teaching has brought such warm welcome as this approach. Through living classes, principles of teaching can be dramatized; teachers observing and discussing the results are set going immediately and continuously towards their application. DEMONSTRATION GETS REAL RETURNS WHEN ALL OTHER PLANS FAIL.

Let us capitalize on the wealth of teaching skill and artistry in our Church. This means not only to seek out the successful teachers in all classes from Kindergarten to Gospel Doctrine; it means to enlist members of the superintendency or even of the bishopric in the great work. Further, this plan of Demonstration Teaching means to bring every member of the general board and the stake board into active service for TEACHER IMPROVEMENT. They should stand ready to play the role of demonstrating teachers if called to such service.

We have had an abundance of talk about betterment of gospel teaching. We have insisted on more adequate teacher preparation; more activities; more objective aids in lesson giving. These are all most commendable. Now to bring the results for which we are all working and praying let us try DEMONSTRATION OF TRUE GOSPEL TEACHING.

All this is following in the footsteps of the Master. He was our first great Demonstrator of Gospel Teaching. In every lesson he gave, he showed the way. He dramatized, portrayed the truths he would impress—and his lessons have lived on through the ages.

There is nothing complicated in the methods of the Master. His teaching was ever marked by simplicity, clarity, concreteness. Above all else it was honest, sincere, and inspired with lasting love.

This plan proposed for the coming year will succeed best if it likewise is kept uncomplicated. It calls for

no elaborate portrayals. Demonstration lessons are most effective when they are kept simple, direct, sincere. One plain truth or gospel principle plainly presented with prayerful earnest spirit will win the cooperation of observers and pupils. Carefully directed discussion will help clarify the basic teaching principles involved. Teachers will go forth from such an enriching experience ready to put the lesson into practice, and to follow up with other well-taught lessons.

TEXT FOR 1947-48

For further concrete help in promoting *Demonstration Teaching*, turn to *The Master's Art*. This year's work, the faculty committee recommends, is to be based on Section Two of that text. In this part of the book will be found a series of chapters which portray *Gospel Teaching in Action*.

These type lessons, varied to meet the needs of teachers in different departments, offer concrete help not only for individual teachers, but as a basis for *Demonstration Lessons*. With the guidance provided in the text, those chosen to lead in faculty or union meetings may well plan the Demonstration Lessons they would give.

Remember here, however, that a *successful Demonstration Lesson will come only as the demonstrator puts himself or herself into the building of such a lesson*. Imitation is not enough. Find the truth, the principle you would bring to life for those—young or old—to be taught. Plan questions, assemble

materials—stories, visual aids, etc., accordingly, and go forth with prayer and faith. Success will come.

PREPARATORY STEPS

It is suggested that for general preparation to begin this course in *Gospel Teaching Demonstrated*, the following steps be taken:

1. See that every teacher possesses or has access to *The Master's Art*. This book has been fairly well distributed over the Church. Section One of it was used as a basis for the 1946-47 faculty meetings. Some wards—too many of them—did not follow through with last year's important work.

A good general preparation for this year's work will be for all teachers to read—or re-read—this first section of *The Master's Art* to learn better WHAT TRUE GOSPEL TEACHING REALLY MEANS.

2. Each Sunday School superintendency should lay plans at once for the carrying out of the Gospel Teaching Demonstrated plan of action for 1947-48 as presented in this article. This means at least three things to be done promptly:

- a. Choose a leader and an assistant for the faculty meetings.

- b. Arrange a suitable time for one meeting a month. Note: this meeting may at times be coordinated with union meeting.

- c. With these faculty meeting

leaders, take stock of the teaching of your Sabbath School, and select outstanding teachers or leaders to do the DEMONSTRATION TEACHING.

Concerted, earnest action will bring rich and lasting returns in this great work of uplifting the teaching of our church.

FIRST DEMONSTRATION LESSON

Specific assignment for September faculty meeting:

1. Well before this meeting let all teachers read carefully Chapter IX, "A Basic Law of Learning," *The Master's Art*.

2. Let each teacher think through a lesson adapted to the class he or she may be teaching, in which the central principle of this chapter—*Gospel truth lives only as it is expressed in good deeds*—may be impressed. In other words, try to prepare a demonstration lesson on this theme. Practice teaching such a lesson privately in each classroom.

3. Have some leading teacher chosen to present a like lesson before teachers in faculty or union meeting as a basis for discussion. If desired the Parable of the Talents, which embodies the truth that *gospel growth can come only through gospel service*, may be used as a center for this opening Demonstration Lesson of 1947-48.

—Howard R. Driggs

"The elevation of the mind ought to be the principal end of all our studies; which, if they do not in some measure effect, they will prove of very little service to us."—Edmund Burke

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

MUSIC IN THE OPENING AND CLOSING EXERCISES

THE music that our younger children in Junior Sunday Schools hear should be of the same standard that is being established in the senior Sunday School. The point of view should also be that it is as important for music for small children to be chosen as carefully as for adults. Several obligations are thus given to those who select music for the Junior Sunday School.

Music should be played that is understandable to the children and

yet the music should be worth while enough to challenge the attention.

Preludial music should be selected to establish the atmosphere of the Sunday School service.

Songs should be selected that are appropriate to the theme of the Sunday School service of the particular day, but should be varied in mood.

The following eight points are republished from an *Instructor* article of February, 1945. Excerpts from the January, and November, 1945 issues are also included.

THE SELECTION OF APPROPRIATE SONGS FOR THE CHILD

Every teacher of music is faced with the problem of choosing music. In dealing with children, she must choose songs that are interesting to the child and that have qualities that will make it remembered.

In the examination of a song, the following factors may be helpful:

1. A song is chosen for a purpose. It is a song about Jesus (Hymn book p. 47); a song about a flower (Hymn book p. 127); a song about prayer (Hymn book p. 41); or a song about the home (Hymn book p. 46). Choose the song to fit in with the program of the day.

2. The range of the song should be limited. E above middle C to E an octave above or to G is best for

children (Hymn book pages 149, 215, 184).

3. The words of the song should be familiar or at least understandable to the child of the age level to whom it is being taught and should have literary value (Hymn book pages 174, 159, 35).

4. Each word should be sung on one tone unless the division of a word into two tones is a natural division as the child would speak it (Hymn book pages 184, 159, 149).

5. The melody of the song should be interesting. Difficult intervals should be avoided. Step-wise intervals are good (Hymn book p. 35, 184, and 85). Use of do-me-sol is nice as in the opening of the Chil-

dren's Prayer from "Hansel and Gretel." Avoid skips of a seventh or unusual tonalities such as produced by consecutive major thirds. The chorister only needs to sing the song himself to discover difficult intervals.

6. The rhythmic pattern of the song should be consistent with the mood expressed by the words, but should not be too complicated at any time in children's music (Hymn book pages 149, 124, 27, and 52).

7. The length of the song should be suited to the age level of the child. Short but complete songs are best, but longer songs may be used if there is repetition of words or melody (Hymn book pages 35, 85, 184, and 47).

8. The accompaniment for children's songs should be simple, but interesting. After a child has learned the song, the accompaniment should enrich the music for the child and thus it becomes important in its execution.

Properly chosen songs are a joy for the chorister to teach and a delight for the child to sing. The experience becomes lasting in its worth.

Children like to sing. To sing with a group, united in expression, is a pleasant experience to a child. Through music one may express one's feelings. What splendid means, then, to contribute to the spirit of worship. Many hymns and religious songs preach beautiful sermons.

Children, however, do not gain a satisfactory musical experience if the song does not appeal to the emo-

tions he feels. Many times we adults teach songs with expressions that are purely adult. True, our children must grow into our adult hymns and songs to be able to join in and appreciate congregational singing, but there should also be opportunity for them to sing songs of their own understanding. The Junior Sunday School is organized to carry through a well adapted musical program. In Sunday Schools where a Junior school is not held, the classroom is a place where musical activity can be focused at the child's level.

The majority of the children of Junior Sunday School age group must learn songs by rote. By that we mean that a child imitates a teacher in the learning process. The teacher sings the song through several times, and then asks the children to join her. If possible, the accompaniment should be omitted until the melody is well in the minds of the children—harmony of the accompaniment may be distracting. Children will imitate tone quality, breathing, word pronunciation, facial expression, etc., so a teacher must be well prepared in advance, no matter how short or simple the song. No erroneous impression should be given during the teaching of a song.

Music that is played during the time children are moving from place to place should be purely of a background nature and should not be dominant either by way of melody or rhythm. Avoid music of a "too sweet" atmosphere.

The organist never plays marches for the movement of children to and

from classes. To do so produces a militant atmosphere and encourages a feeling of liveliness that is hard to cope with. We are striving for a reverential spirit at all times.

Class room music is an important aid to putting over a lesson and will be discussed in this column next month.

Closing music should not in any way be a let down from the musical program of the day. The songs should be an "Amen" to the Sunday School service and should leave the students with the frame of mind of religious enjoyment and a desire to return next Sunday.

The next article will describe musical experiences which can be carried on in the class rooms of the Junior Sunday School department.

—*Marian Cornwall*

SACRAMENT GEM

(See page 339 for prelude and postlude to use with gem.)

I will think of Jesus

And to him I will pray

That I may love and serve Him

Upon this holy day.

NOTICE

The 1946-1947 season of Junior Sunday School activities planned by the Deseret Sunday School Union General Board includes a series of articles appearing in current issues of *The Instructor* which deal with general problems of this branch of the Sunday School organization.

These articles which have been written by members of the Junior Sunday School division are aimed

at (1) establishing a church-wide policy for the operation of Junior Sunday Schools and (2) guiding ward and stake officers and teachers in the solution of local problems. The articles might profitably be used as the basis for union meeting and ward faculty meeting discussions.

Green, Eva May, "Planning for Spiritual Experiences in the Junior Sunday Schools," (December, 1946).

Shaw, Phyllis D., "The Opening and Closing Exercises of the Junior Sunday School," (January, 1947).

Green, Eva May, "Relationships Between Officers and Teachers of the Junior and Senior Sunday Schools," (February, 1947).

Green, Eva May, "Relationships Between Junior and Senior Sunday School Members," (March, 1947).

Swapp, Addie L., "Meeting Housing Problems of the Junior Sunday School," (April, 1947).

Felt, Marie F., "Meeting Problems of Purchase in Equipment and Supplies," (May, 1947).

Alder, Lorna C., "Planning for the Nature and Needs of Young Children," (June, 1947).

Cornwall, Marian, "Music in the Opening and Closing Exercises of the Junior Sunday School," (July, 1947).

Cornwall, Marian, "Music as Part of Junior Sunday School Class-work," (August, 1947).

Fletcher, Hazel, "Developing Young Children's Respect for the House of the Lord," (September, 1947).

Ipson, Margaret, "Providing Meaningful Prayer Experiences for Young Children," (October, 1947).

Aldous, Claribel W., "Planning for the Adults Who Visit the Junior Sunday School," (November, 1947).

It is our hope that these articles will serve you in promoting Sunday morning worship activities for the young children of the Church.

—*The Editors*

NOTE: Junior Sunday School officers and teachers should turn to the Superintendent's department (page 334) and read the articles listing obtainable pictures.

THE MEANING OF THE MORMON MIGRATION IN AMERICAN HISTORY

(Continued from page 307)

ful people throughout the whole earth recognize the Mormon contribution in the development of America. Every true follower of the

Mormon ideal, whether he be American or foreign-born, knows the part America is to play in the ultimate destiny of the world.

MUSIC

(Continued from page 338)

ists and one chorister take part, whenever both piano and organ are available.

Brother Bennett and Brother Dallin Neilson, stake chorister, are

working very hard for the success of this music training program.

—*LaPreal B. Swallow*,
Stake Sunday School organist,
Millard Stake.

ORSON PRATT

(Continued from page 319)

the report but did not boast of the achievement. Never has the missionary system of the Church had such far-reaching results. To Orson

Pratt it was but the work of God who had set his hand to gather his "Lost Sheep" in the "Last Days."

"When you do anything from a clear judgment that it ought to be done, never shrink from being seen to do it, even though the world should misunderstand it; for if you are not acting rightly, shun the action itself; if you are, why fear those who wrongly censure you?"—Epictetus (Reprinted by permission from Bakewell's *Source Book in Ancient Philosophy*, Charles Scribner's Sons.)

BRIGHAM YOUNG

(Continued from page 301)

before the general exodus to the Rockies. Here was a test of strength for any leader—thousands of homeless people with inadequate provisions looking to him for leadership. But they did endure through the winter, though with much suffering, and in the spring of '47 preparations were made for an advance party to open a road to the west and begin the colonization.

The historic trek began on April 14. For 102 days Brigham Young led his band of 143 men, three

women and two children across plains, over rivers and through mountains to the valley of the Great Salt Lake. On July 24 he gazed over the valley from the mouth of Emigration canyon. He knew this was the land where the Saints could build their churches and temples and become "a mighty people." What thanksgiving he must have felt when he could rise from his sickbed in Wilford Woodruff's carriage to say "This is the place."

—Lois Clayton

THE PRECIOUS FREIGHT OF THE COVERED WAGONS

(Continued from page 305)

herited their faith from the Mormon pioneers, do we hear a soul satisfying answer to the skeptic's final challenge, "no one has come back from the realm of the dead to tell us about it."

In every land and clime where the faith stimulating message of the great modern restoration is heard, the evangels of this message proclaim with soul stirring certainty the truth that in our own time there has come an answer from the "lips of the dead."

This year there will be dedicated to the memory of the Mormon pioneers, a splendid monument at the mouth of Emigration Canyon. But no matter how much of wealth may be lavished upon that monument; no matter how much of art is made to adorn it, there will still be another monument in the state that

will be ever dear to the hearts of the descendants of the pioneers. It is the heroic figure of the Angel Moroni on the East spire of the Salt Lake Temple. That statue is the symbol of their religion. It is the most inspiring modern symbol of faith. It symbolizes the truth that God answers when we call and that death does not end all.

It's just another piece of bronze
Uplifted to the coming dawns;
It's just another gilded form
Greeting the rising sun and storm;
But that angel-crowned temple spire
Evokes the mystic's joyful lyre.
It is a heaven-sent token
That life's cycles are not broken;
For his trumpet call speaks to me
Of One back from the shoreless sea,
To re-ignite Faith's living flame
And give Easter its olden fame.

HUMOR, WIT, AND WISDOM

QUICK

"What little boy can tell us the meaning of the expression, 'The quick and the dead'?" asked the Sunday School teacher.

Willie raised his hand high, and was told to proceed.

"Please, ma'am," he said, "the quick are the ones that get out of the way of automobiles, and the dead are the ones that don't."

—*Sunshine Magazine*

POLISH

"The diamond cannot be polished without friction, nor the man perfected without trials."

—*Colton*

GROWTH

There is no royal road to anything. One thing at a time, and all things in succession. That which grows slowly endures.

—*J. G. Holland*

REJECTION

"Will you give me something for my head?"

Druggist: "I wouldn't take it as a gift."

—*Hospital Courier*

CHARM

"Small kindnesses, small courtesies, small considerations, habitually practiced in our social relationships, give a greater charm to the character than the display of great talent and accomplishments."

—*M. A. Kelty*

CONTENTMENT

"True contentment depends not upon what we have. A tub was large enough for Diogenes, but a world was too small for Alexander."

—*Colton*

DIFFERENCE

Hal: "He's a hard man, that man. Have you noticed his eyes?"

Pal: "Yes, and I thought one looked kinder than the other."

Hal: "That's right. You spotted the glass one." —*Hospital Courier*

SHADOWS

"Most of the shadows of this life are caused by standing in your own sunshine."

—*Emerson*

POWER

"It is hard to see how a great man can be an atheist. Doubters do not believe. Skeptics do not contribute. Cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan." —*Calvin Coolidge*

DEVILISH

"Drink is not only man's way to the devil, but the devil's way to man."

—*Dr. Adam Clark*

START

No one ever succeeded in accomplishing anything he failed to start.

—*Ruth Smeltzer.*

William Clayton, author of "Come, Come, Ye Saints." Profound scholars such as Orson Pratt, calculating the longitudes and latitudes as he trekked along, were in the group.

The men knew how to work with their hands. President Brigham Young himself helped build rafts at the Platte River crossing.

But more than all else, those men and women had a fervent faith in their Heavenly Father. As the journey began, on bended knee they dedicated their expedition to the Lord. Reaching Salt Lake Valley, the land was presented to Him for His benediction.

The pioneers fled to the valleys of the mountains for the restored gospel of the Master. There, they did not build for themselves or their neighbors alone. They built for the Kingdom of God.

The world today needs such lives. It needs the latter-day gospel that refined them.

—WENDELL J. ASHTON

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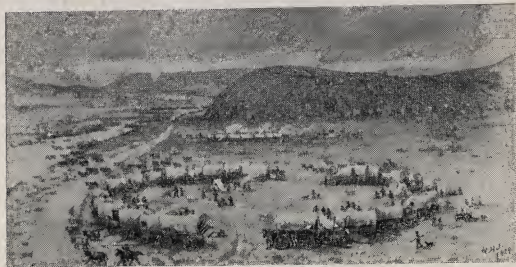
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THE MORMON PIONEERS

As the world struggles to its feet on this morning after a night of war, it could well look to the lives of the Mormon Pioneers in Utah's Centennial year.

In all there were about 80,000 Saints who crossed the plains and scaled the Rockies before the coming of the railroad in 1869. Some of them rode in ox-drawn wagons. Others traveled horseback. But many walked, including the thousands who pushed and pulled handcarts. Some trudged with babes in arms. Others marched barefoot, for want of shoes.



Mormon Pioneers at Independence Rock, from painting by W. H. Jackson.

They braved the parched winds of prairies. They pushed through blizzards and ice-clogged streams. They crossed rushing streams and defiant canyons.

But what manner of people were they?

Take the first company as an example. In that group leaving Winter Quarters were 143 men, three women and two boys. The average age of the adults was 33 years. Most of them came from northeastern United States, although there were some from Europe and a few from the South.

They were practical men and women. In the group were skilled builders like Truman O. Angell, who helped lift Nauvoo from a swamp to a templed, mansioned city in a mere seven years. There was culture in the group. Consider young Horace K. Whitney, for instance. Though only 23, he was familiar with Greek, Latin and Hebrew. There were poets like

—more on other side